THE OFFICE Of a CHAPLAIN

Enquir'd into, and Vindicated

FROM

SERVILITY And CONTEMPT.

By Jeremy Collier

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BIBLIOTHECA·PODLEIANA

The Office of a CHAPLAIN *Enquired into, &c.*

JUVENAL obſerves *Sat.* 7. that the Practice of the Lawyers in his time was uſually proportioned to the Figure they made at the Bar; where he that appear'd in the beſt Equipage was ſuppoſed to have the greateſt ſhare of Law and ſenſe in him: ſo that had the Vulgar had any Power in determining Right, a good Cauſe might oftentimes have been loſt for want of fine cloathes to plead it in. Whether any part of this vanity prevails with us, I ſhall not diſpute; however this inference may be fairly allowed, that the Succeſs of Truth depends very much upon the Reputation of its Advocate. For the generality of Mankind, in regard they are not judicious and impartial enough to penetrate the bottom of things, are more influenced by ſhow and appearance, than by

ſubſtance and reallity. And therefore if a mans Perſon or Office happens to wear an uncreditable Name, and falls under a general diſeſteem, though never ſo undeſervedly, he muſt not expect to be perſuaſive with others, though the nature and proof of what he recommends, may appear ſufficiently evident and weighty to an unprejudiced mind. For beſides that men are not willing to learn Rules of Wiſdom and Conduct from thoſe they contemn, becauſe this looks like a diſparagement of themſelves, and ſets the deſpiſed Perſon in ſome meaſure above them, beſides I ſay, they are not over-willing to be informed by ſuch Inſtructors, 'tis not often that they think they can: For 'tis generally taken for granted that Diſcourſes cannot riſe much above the Character of thoſe that make them; and that 'tis ſcarce poſſible for an inconſiderable man to ſay any thing that is worth the taking notice of. So that when men have entertained a little opinion of any Perſon, he is under a mighty diſadvantage of fixing any good advice upon them. The contemptible notion they have of him gives their judgements an ill tincture, and makes them unindifferent, ſo that they neither ſee things in their true colours, nor allow them their proper weight; but are apt to conclude

clude the reaſonings of thoſe they diſeſteem reſemble the inſignificancy of their Authors, and ſo many a good well-meaning argument is turned back and diſcountenanced, only for keeping ſuſpected unreputable company.

Of the truth of this obſervation ill men are very apprehenſive, who being deſirous of enjoying the pleaſures of vice, without coming under the diſcipline of ignominy and reſtraint, make it their buſineſs to miſrepreſent the Miniſters of Religion, depreſſing their Authority, and decrying the uſefulneſs of their profeſſion; being well aſſured that when they have diſarm'd their adverſaries (as they reckon them) of their Reputation, they need not fear any conſiderable diſturbance from them.

In purſuance of this deſign they would fain perſwade the world, that the Clergy are ſo far from deſerving any additional eſteem upon the account of their Office, that for this reaſon they ought to forfeit part of what they had before; as if Orders ſuppos'd ſome antecedent crime, and were rather inflicted than given, and that thoſe who receive them ought to paſs for perſons Degraded from the priviledges of Birth and Education, or at leaſt not to enjoy them without ſtain and abatement.

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Now that there are ſome Perſons, and thoſe not all of the loweſt Rank, who ſeem to be of this unreaſonable opinion, is too apparent; and therefore I ſhall deſire them to conſider, that thoſe who account the Prieſthood a leſſening of a mans Quality, muſt either believe all Religion to be an Impoſture, or if they do own the Being of a God, their apprehenſion of him is ſo ſcandalous and unworthy, that I think it would be a kindneſs to them to ſuppoſe them Atheiſts: For 'tis not ſo monſtrous and provoking to deny the Exiſtence of a Deity, as to ſuppoſe him void of Excellency and Perfection: To imagine him to be ſo far from being the Fountain of Honour, that He is rather to be accounted a diſcredit to thoſe who belong to him, and that a perſon of Condition ought to be aſham'd of his ſervice; ſuch a Notion of God Almighty as this, beſides the abſurdity of it, looks like a malicious acknowledgement of his Being, only to make him capable of contempt.

But beſides, the Function of the Clergy in general is too often miſunderſtood, (which in ſuch a ſceptical and licentious age we need not wonder at,) thoſe who officiate in private houſes lie under particular diſadvantages: Here the Maſter of the Family

mily uſually expects an extraordinary obſervance from the Prieſt, and returns him leſs notice in exchange, than to others of the ſame order and condition. Now one would think in point of reaſon, that an Eccleſiaſtical (as well as a Civil or Military) Officer ſhould be more conſider'd within the limits and extent of his employ than elſewhere, both upon the account of the Juriſdiction he hath there, and becauſe of the advantage thoſe he is concern'd with, do or may receive from the execution of his Office.

Now the reaſon of this unaccountable practice muſt be reſolved into one or both of theſe pretences; either

1. That a Clergyman officiating in a Family, ought to be entertain'd no otherwiſe than under the notion of a ſervant: or

2. Becauſe 'tis in the Patrons power to oblige the Prieſt with Church-Preferment.

It will be therefore the deſign of theſe papers to ſhew,

1. That a Prieſt, or Chaplain in a Family is no ſervant.

2. That whatever fair expectations the Patron may have given the Prieſt of future advantage, thoſe are no ſufficient grounds to juſtifie an Imperious deportment on the one hand, or a ſervile ſubmiſſion on the other.

1. I ſhall prove that a Prieſt or Chaplain in a Family is no ſervant, the contrary of which I believe he is often thought to be, though 'tis not always ſpoken out. Now in order to the removing this miſtake, I ſhall in the

Firſt place anſwer thoſe objections, which ſeem to have given the moſt probable occaſion of its riſe.

Secondly, I ſhall give a ſhort deſcription of the Office of a Chaplain; and ſhew how much it differs from that of a Servant.

I. I ſhall anſwer thoſe Objections, which have given the moſt probable occaſion to this miſtake; among which we may reckon the Prieſts being entertained with Diet.

But that eating at anothers Table does not make a man a Servant is plain; for if it did, then every one that viſits his friend, if he happens to eat or drink without paying for it, muſt immediately forfeit his liberty. If it be ſaid that 'tis not eating now and then upon a viſit which brings a man into the Condition of a ſervant, but doing it conſtantly, and with the ſame perſon: To this I anſwer, That if eating by the year makes a man a ſervant for a year, then eating by the day muſt make him a ſervant for that day; the only difference in this caſe

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is, that the one who eats but a meal or two comes into his Liberty ſooner than the other.

But poſſibly 'tis the Prieſts contracting for Diet which makes him miſtaken for a ſervant to him that affords it; and here 'tis ſuppoſed to come under the notion of Wages, becauſe the Prieſt is to do ſomething for it. Now becauſe a conſideration of this nature, whether it be received in money or diet, or both, is the ſame thing; I ſhall prove that a man's receiving money in conſideration of beſtowing his time and pains upon another, does not make him a ſervant to him that returns him a recompence for his trouble. For example, Lawyers and Phyſicians have their Fees, or their Wages if you pleaſe, and yet I ſuppoſe none will ſay that they are ſervants to all the Clients and Patients that imploy them, and if not to all, then for the ſame reaſon not to any: The Judges have a Fee for every Cauſe which is tried at the *Niſi prius* Bar, and a Juſtice of Peace hath money allow'd him for making a Warrant, which both of them may receive without forfeiting their Authoty. The Houſe of Commons likewiſe have Penſions from their Electors, during the Seſſion of Parliament; I confeſs 'tis not uſually paid now, but if they did receive it

as formerly they have done, I hope no one would ſay a Knight of a Shire was ſervant to a man of Fourty ſhillings *per annum*, becauſe he contributed ſomething towards his maintenance. On all theſe caſes a man is engaged in the buſineſs of others, and receives a conſideration for his employment, and yet hath no reaſon to be accounted a ſervant for his pains.

If it be ſaid, that in moſt of theſe inſtances the Salaries are aſſign'd by Law, and conſequently that there is no contract between him that receives and him that gives the conſideration; I anſwer, that there is a vertual, though not an expreſs contract, becauſe the people have agreed to conſent to whatever their Repreſentatives ſhall determine.

2ly, As to the caſe of the Lawyers, though their Fees are ſtated by Law, yet every one chooſes whom he will make uſe of, ſo that the voluntary Retaining any one, is no leſs than a plain Contract, and the giving him ſo much money upon condition that he will plead for him.

3ly, 'Tis not the contracting for money in lieu of ſome other exchange which makes a man a ſervant, for then every one that ſells for money would be a ſervant to the buyer, and conſequently a Pedlar might make

make himſelf Maſter of the beſt Merchant in *London*, if he ſhould happen to be ſo ambitious as to be his cuſtomer: and which is moſt to be lamented, if a man could not by way of Contract receive money with one hand, without parting with his Liberty with the other, then the Landlord muſt be a ſervant to the Tenant; for the bare contracting for Rent, though he never receiv'd a peny, is enough to bring him under; ſo that according to this opinion, a man cannot let his Farm without Demiſing and Granting away himſelf.

But further, That the entertaining the Clergy with Diet and Salary is no argument of their ſubjection, will appear, if we conſider that we are bound to contribute towards the ſupport of our Parents, if they ſtand in need of it; and yet I ſuppoſe it does not follow that this makes us their Superiors: 'Tis ſo far from it, that our aſſiſting them is accounted part of that honour which the Fifth Commandment enjoyns us to pay them, and is ſo interpreted by our Saviour himſelf, St *Matth.* 15. 4, 5, 6. The communication therefore of part of our wealth to the Clergy officiating in our houſes, is in reaſon nothing but a due reſpect to their Function, and a gratefull acknowledgement of their care: What the Prieſt receives from

us is in effect offered to God Almighty, becauſe 'tis given upon the account of the Relation he hath to him, and the advantages we receive from thence. This is honouring God with our ſubſtance, who in regard he ſtands in need of nothing himſelf, hath order'd thoſe perſons (whom he hath ſet apart to keep up his Service and Worſhip) to receive what men preſent to him in token of his Sovereignty and Providence. Thus what was offer'd to God under the old Teſtament (except what was ſpent in ſacrificing) was the Prieſts portion, aſſign'd by the Divine appointment, *Numb.* 18. 8, 9. and in the 20th *verſe* of that Chapter the reaſon why the Tribe of *Levi* was to have no Inheritance in the Land which was to be divided, is given, becauſe God promiſed to be their Inheritance, that is to give them thoſe offerings which were made to him; and that this was a very liberal aſſignment, and much exceeded the proviſion which was made for the reſt of the Tribes, might eaſily be made good, were it not foreign to the preſent argument.

There are many other places in the Old Teſtament which may be alledg'd for the confirmation of this Truth, as *Deut.* 18. 2. *Joſh.* 13. 14. *Ezek.* 44. 28, *&c.* And that this practice did not depend upon any Ceremo-

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nial Conſtitution, but was founded in the unalterable reaſon of things, will appear if we look into the New Teſtament; where St. *Paul* tells us that God has ordained *that thoſe that Preach the Goſpel* (which every Prieſt does who reads the New Teſtament) *ſhould live of the Goſpel*, 1 *Cor.* 9. 14. Our Spiritual Governours are *Miniſters of God* to us as well as our Temporal, *Rom.* 13. 4. and therefore the Apoſtle's inference, *v.* 6. may, in a qualified ſenſe at leaſt, be applied to them, *For this cauſe pay you Tribute alſo.* And that the ſame Apoſtle did not believe that a Conſideration of this nature, ought to ſubject the Clergy to Diſtance and ſubmiſſive behaviour, is beyond queſtion; for he plainly tells the *Corinthians*, 1 Cor. 9. 11. *If we have ſown unto you ſpiritual things, is it a great thing, if we ſhall reap your carnal things?* It ſeems he did not believe this Favour ſo extraordinary, or to have any ſuch commanding quality in it, as to make him their ſervant, or dependant, if he had received it. Nay he tells them that he had *power to eat and to drink*; that is, God had given him a right to a Competent maintenance out of the Eſtates of thoſe he inſtructed; which without queſtion, where the circumſtances of the perſon will permit, ought to be proportioned with reſpect to the perſon Repreſented, and

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to the nature and quality of the Employ. 'Tis plain therefore that the Apoſtle thought that if Gods Miniſters lived out of the Fortunes of their charge, yet they were not ſo mightily indebted beyond a poſſibility of Requital; but that the Obligation was full as great on the other ſide: and the reaſon why ſome men now a days are not of the ſame mind is, becauſe the concerns of the other world have none, or a very ſlender conſideration allow'd them; for otherwiſe without queſtion men would look upon thoſe as none of their leaſt beneficial Friends, who are appointed by God to guide them ſecurely in their paſſage to Eternity: but now 'tis the Mode with too many to live as if their ſouls were the moſt inconſiderable thing they carried about them.

5. It may be Objected, that every Family ought to be under the Government of one ſingle perſon, and becauſe the Prieſt is confeſſed not to be the Maſter, therefore he muſt be under command, and conſequently a ſervant. Now this is ſo ſlender an Objection, that I ſhould have waved the mention of it, but that ſome people ſeem deſirous of being impoſed upon in this matter; and we know when men are in love with a miſtake, the leaſt appearance of a reaſon is apt to entangle their underſtandings, and

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make them overlook the evidence of an aſſertion they are prejudiced againſt.

To what is objected therefore I anſwer, that this Argument proves all Boarders ſervants, though their Office or Quality be never ſo much above thoſe they ſojourn with. I grant the Prieſt is not to diſturb the Maſter of the houſe in the Government of his Family, nor to intermeddle in his Affairs, (to do this were an unreaſonable incroachment) but the living under his roof makes him no more his ſervant, then his Father or Mother are, when they reſide with him.

There may be ſeveral other things urged againſt the truth of the Propoſition I am to defend, but the ſolving the remaining Objections will fall in more conveniently, after I have given a ſhort deſcription of the Office of a Chaplain, and ſhown how much it differs from that of a ſervant, and how inconſiſtent it is with it; which I ſhall proceed to.

1. Therefore, The Office of a Clergyman in a Family, is to Pray for, Bleſs, and give Abſolution to thoſe he is concern'd with; which are all Acts of Authority and Juriſdiction. He is to Counſel, Exhort, and Reprove the Maſter of the Family himſelf, upon occaſion (though with reſpect to his ſtation)

ſtation) which Offices are inconſiſtent with the condition of a ſervant, and muſt be very unſucceſsfully perform'd by him, as will further appear afterwards.

2. He does not receive this Commiſſion from the Maſter of the Family, or from any humane Authority, but from God himſelf, whoſe Deputy he is in things pertaining to Religion: He is not entertain'd upon any ſecular account, or to manage any other buſineſs but what relates to another world; and is Conſecrated to this Function by the Divine Warrant and appointment, and conſequently he is Gods Miniſter not mans. The place in which he is engaged is his Pariſh, and the difference between a Parochial Prieſt and him lies in this, that the extent of his Charge is not ſo large as that of a Pariſh-Prieſt; the one having but only one ſingle Family to take care of, and the other a great many: but the Office is the ſame, and therefore the one hath no more reaſon to be accounted a ſervant than the other.

3. However pride, ignorance, or inconſideration may ſometimes byaſs mens minds, yet if they would but attend to their own practice, they would ſee that the concern of a Prieſt in a Family is no ſervile employment; becauſe in the abſence of a Prieſt the Maſter

Maſter of the Family ſupplies his place, as far as lawfully he may, that is, in praying and giving thanks at meat; which is a plain confeſſion that men are ſatisfied that 'tis very improper to employ any of their ſervants in the performance of Holy Offices; the doing of which would be diſhonourable to God, and weaken the force and Majeſty of Religion; and therefore when one Conſecrated to Holy Miniſtrations is not preſent, God ought to be addreſſed to by a perſon of the greateſt conſideration in the Family; which implicit confeſſion of theirs, is both agreeable to the reaſon of mankind in general, and the practice of the firſt Ages of the world, when the Civil and Eccleſiaſtical Authority were united, the ſame Perſon being both Prieſt and Prince in his Family; as appears from *Abraham*, *Iſaac*, *Jacob*, and *Job's* erecting Altars, and offering ſacrifices: and before the Inſtitution of the *Moſaick* Law (in which God choſe a diſtinct Tribe to ſerve him in Holy Offices) the Firſt-born, among other conſiderable priviledges, had the Prieſthood annext to his Birthright.

4. This notion of a ſervant deſtroys the end and deſign of the Prieſtly Office, it renders his Perſon cheap, and his Diſcourſe inſignificant, it cauſes his Reproofs to be look'd upon as preſumptuous, and makes a generous freedom and impartial plainneſs, to be interpreted

a forgetfulneſs of Diſtance: and yet this ſort of plain-dealing is not more neceſſary toward any ſort of people than thoſe who are wealthy and Honourable, the nature of their circumſtances being ſuch as make them much more apt to flatter themſelves, and to be flatter'd by others; which made St. *Paul* command St. *Timothy*, to *charge thoſe that* were *rich that they ſhould not be high-minded*: The Apoſtle well knew in how great danger ſuch perſons were of taking the height of their condition amiſs, and confiding too much in it; for to this unhappy miſtake they have not only the common artifices of ſelf-love to betray them, but ſeveral confederate circumſtances from without ſtrike in to carry on the impoſture, and to cheat them into a wrong opinion of themſelves. They ſee how they are reverenced and admired by almoſt all ſort of people, and that men frequently reſign their eaſe, their Liberty and conſcience too, topurchaſe fewer conveniencies than they are already poſſeſſ'd of: They find that wealth and Reputation puts them into a capacity of gratifying their ſenſes, and their humour, gives them many opportunities of obliging their friends and cruſhing their enemies, and makes their will a kind of Law to their Inferiours and Dependants. Now theſe Advantages, when they are not throughly examined, but rated according to the value which Vulgar

Vulgar eſtimation ſets upon them, are apt to ſwell them into an unreaſonable conceit of themſelves; which vanity is ſtill fed and inflamed becauſe they are often ſo unfortunate, as not to attend, that theſe worldly accommodations are things really diſtinct from their owners; that theſe ornamental priviledges are but a decent varniſh which enriches no deeper then the ſurface; and an Impreſſion, which though Royal, cannot alter the mettal: but on the contrary they are apt to fancy their Fortunes and themſelves to be all of a piece, that this glorious outſide grows out of ſome intrinſick Prerogative, and is the genuine luſtre and complexion of their nature. And ſince a flouriſhing condition is thus apt to impoſe upon men, and hath ſuch a natural tendency to give them a falſe *Idea* of their own Excellency, have they not need of a prudent and conſcientious Friend, to inſinuate that they have no Eſſential Advantages above the reſt of mankind, to awaken them into right apprehenſions of things, and reſcue them from that deluſion which their own vanity, and the ignorance or deſign of others often puts upon them. Therefore if men would have their Lives correct and happy, they ought to encourage their Friends (eſpecially thoſe who are particularly concern'd in the Regulation of their Conſcience) to tell them of their faults; they ſhould invite them to this

freedom, if not by expreſs declaration, yet by affable Deportment, always receiving the performance of the nice Office with demonſtrations of pleaſure and ſatisfaction. Did men conſider how ſlippery and difficultly manageable an Elevated ſtation is, they would eaſily diſcern that it was not the ſafeſt way to truſt altogether to their own Conduct, but to take in the conſtant aſſiſtance of a Religious Perſon, that ſo their miſcarriages might be repreſented, their Conſciences directed in doubtfull caſes, and their minds fortified with defenſatives proper to the temptations of their condition and temper. Indeed the very converſe of ſuch a Guide, if his character were rightly underſtood, and prudently ſupported, would help to keep them upon their guard; and by ſtriking a kind of Religious awe upon their ſpirits, make their converſation more ſtaunch and regular, and often prevent their falling into any remarkable exceſſes: But theſe advantages are all loſt upon thoſe who miſapprehend the Prieſts Office, and entertain him upon the ſame account they do their Footmen, only to garniſh the Table, and ſtuff out the Figure of the Family. When a man hath received ſuch a diſparaging notion of the Prieſt, and rang'd him amongſt his ſervants, there is ſmall likelihood of his being the better for his company; for this conceit will make his carriage lofty and reſerv'd;

ſerv'd; his words, geſtures, and ſilence, will all carry marks of Neglect and Imperiouſneſs in them: which are plain and deſigned Intimations that the Prieſt muſt not inſiſt upon the priviledges of his Function; that he muſt not pretend to any Liberty, but what his Patron is pleas'd to allow; with the Direction of whoſe actions he is not to intermeddle, nor remonſtrate againſt the unreaſonableneſs of any practice, nor ſhow him the danger of continuing in it: for though all this be done with caution and tenderneſs, and reſpect, yet he muſt look for nothing but diſdain and diſappointment in requital, for preſuming to admoniſh his Superiours; which is ſuch an Uſurpation upon Dominion and Quality as is not to be endur'd; being neither agreeable to the ſervile Employment of the one, nor conſiſtent with the Honour of the other.

5ly, This degrading the Prieſthood into a ſervile Office, takes off from that Veneration which is due to the ſolemn Myſteries of Religion, and makes them look common and contemptible; by being adminiſtred by Perſons not *ſui juris*, but obnoxious to the pleaſure of thoſe who receive them: God therefore to prevent his Ordinances from falling into contempt, and to make them effectual to procure the happineſs of Mankind, hath given his Prieſts Authority over all they are concern'd with;

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they are to *bleſs* the people in his Name, and the Author to the *Hebrews* tells us, *that without contradiction the leſs is bleſſed of the better*, Hebr. 7. 7. They are called *the Lords Prieſts*, 1 Sam. 22. 17. *The Meſſengers of the Lord of hoſts*, Mal. 2. 7. and in the New Teſtament, they are ſtiled the *Stewards* and *Ambaſſadors of God*; and made *Overſeers of his Church by the Holy Ghoſt*, 2 Cor. 5. 20. Acts 20. 28. The ſenſe of which Texts, and partly the words, are by the appointment of our Church applied to thoſe who are ordain'd Prieſts, to put them in mind of the dignity of their Office, and the great Care they ought to take about the conſcientious diſcharge of it.

I confeſs 'tis poſſible for a Prieſt to make himſelf a ſervant; he may 'tis likely be Steward or Clark of the Kitchin if he pleaſes, (as Biſhop *Latimer* complains ſome of the Clergy were forced to be in his time, *Heylin* Hiſt. Refor. p. 61.) but as long as he does not engage in any Employment which is intended for State, or the convenience of Life, as long as he keeps to his Prieſtly Function, ſo long he may be aſſured he hath no Maſter in the Houſe; and for any to ſuppoſe he hath, is an unreaſonable and abſurd miſtake; (to ſay no worſe of it) 'tis an inverting that Order which God made between the Prieſt and people, and denies that Authority which God hath granted for the Edification of his Church. It endeavours to de-

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ſtroy that Honourable Relation which the Prieſt hath to the Divine Majeſty, (to whoſe ſervice he is appropriated) which God is pleas'd to dignifie him with, that he might have the greater Influence upon thoſe he is concern'd with, and be ſucceſsfull in the Execution of his Office: and therefore for a Patron to account ſuch a Conſecrated Perſon his Prieſt, as if he belonged to him as a ſervant, is in effect to challenge Divine Honours, and to ſet up himſelf for a God: for if he is any thing leſs, he muſt own that the ſervice of the Prieſt does not belong to him; for that in the very terms and notion of it, is intended for no *Being* inferiour to that which is ſuppos'd to be Divine.

If it be Objected that the Prieſt hath obliged himſelf to remove with the Patron, when and whither he thinks fit, and therefore ſeems to be in the ſame condition with the reſt of the Attendants; to this I anſwer, that this makes him no more a ſervant than the travelling and ambulatory way of living among the *Tartars*, would make the Prieſts ſervants to the people, provided they were Chriſtians: To make it plainer, ſuppoſe a Biſhop Ordain'd over the Company of a Ship, and that his Diœceſe lay only in one Bottom; can we imagine that he would loſe his Epiſcopal power, and fall into the Condition of other Seamen, as ſoon as the Ship was order'd to weigh anchor, and began to make its

Voyage

Voyage from one Port to another: At this rate a man may call a Guardian Angel one of his Domeſticks, becauſe for the ſecurity and protection of their Charge, theſe benevolent Spirits are pleas'd to accompany us from one place to another. I grant the Scripture tells us they are ſent forth to *miniſter for thoſe who are Heris of Salvation*, Hebr. 1. 14. but then we muſt allow them to be Gods Miniſters not ours; and ſo likewiſe are thoſe of whom I am ſpeaking, as among other places may be ſeen from 2 *Cor.* 6. 4. God hath pleas'd to put the Clergy in joynt Commiſſion with the Angels themſelves, for the Guidance of, and ſuperintending his Church. When St. *John* would have worſhipped the Angel which appear'd to him, he is forbid to do it, and the reaſon alledged is, *becauſe I am thy fellow ſervant*, Rev. 19. 10. that is, as *Grotius* expounds it, we are both Ambaſſadors of the ſame King. And although St. *John* and the reſt of the Apoſtles had priviledges peculiar to themſelves, both in reſpect of the extent of their Juriſdiction, the infallibility of their Doctrine, and other miraculous Gifts with which they were endowed, to which Biſhops themſelves, much leſs inferiour Prieſts have no reaſon to pretend; yet though God was pleas'd for the more ſpeedy and effectual planting of Chriſtianity, to qualifie the Apoſtles in an extraordinary manner, and to give them a larger Commiſ-

miſſion than to the Clergy of ſucceeding Ages; yet they all act by the ſame Authority, and for the ſame End; therefore the unfix't and moving Nature of a Cure, does not alter, and degrade the Office of a Prieſt: He is not leſs a Shepherd, becauſe the Flock happens ſometimes to wander unaccountably, from one Paſture to another: He is bound to attend the Charge he hath undertaken, and muſt anſwer the Neglect of it to God; and when it does not continue in the ſame place, to accompany its motion, is no more a diminution to his Office, than it is to that of a Judge to go the Circuit, whoſe Commiſſion is as conſiderable, though it travels with him from one County to another, as if he had been always fix't in *Weſtminſter*-Hall.

If it be farther Objected, that the Patron appoints the hours of Prayer, which ſeems to imply ſomething of command; To this I anſwer, That in his chooſing the time of Prayer, he does not appoint any ſervice for himſelf, but only declares when he and his Houſhold are ready for Gods worſhip, and deſirous of the Prieſtly abſolution, and bleſſing; which is proper for him to do, becauſe the Family is employed in his buſineſs, and under his command; and therefore without his permiſſion, they have not many times an opportunity of meeting together for Divine Service: Which is ſtill more reaſonable, becauſe the Prieſt is ſuppoſed only to intend the

affairs of Religion, and to be always ready for the performance of his Office, and conſequently that time which is moſt convenient for thoſe under his Care, and in which the aſſembly is like to be moſt numerous, he is by vertue of his Office bound to obſerve, whether his Cure lies in a private Family, or a whole Pariſh.

But laſtly it may be urged that the 33 of *Hen.* 8. *cap.* 28. calls the Patrons of Chaplains their Maſters; and will any man be ſo hardy as to queſtion the Judgement and determination of the Parliament? But here we may obſerve that this Act calls only thoſe Patrons Maſters, who can give Qualifications for Pluralities. Having premis'd this obſervation, I anſwer, with all due ſubmiſſion and reſpect to this Legiſlative Council; that if the queſtion was concerning any Civil Right, then 'tis confeſſed 'tis in the Power of the Parliament either to limit, or take it away, becauſe the whole Power and Authority of the Kingdom is there, either perſonally, or by Repreſentation; and therefore they may deprive any Perſon of his Honour or Eſtate (the Right of the Succeſſion to the Crown excepted) as far as they pleaſe: not that 'tis impoſſible for them to act unjuſtly, but only that what they Determine hath the force of a Law, becauſe every man is ſuppos'd to have given his conſent to it. But here we muſt obſerve, that the Church is a diſtinct Society from the State, and independent

dent upon it: The Conſtitution of the Church is founded in the Appointment of Chriſt, in that Commiſſion which he gave the Apoſtles and their Succeſſors, and conſequently does not derive its Authority from any Earthly Power. The Civil Magiſtrate never yet made Biſhop, Prieſt, or Deacon, nor ever can; and therefore we may ſafely affirm without any injury or diſreſpect to him, that he cannot make theſe Spiritual Offices greater or leſs than they are; therefore if God hath made the Prieſts Office (as nothing is plainer in Scripture then that he hath) anO ffice of Government, Direction, and ſuperintendance over thoſe he is concern'd with, then 'tis not in the Power of the Parliament to make his Condition ſervile: becauſe no Perſon, or Society of Perſons can take away that Power which they never gave: The Parliament may with equal Right Enact that Parents ſhall be ſubject to their Children, and that the wife ſhall be her husband's Miſtreſs without a Complement, as make the people the Prieſts Maſters, and give the Flock a Juriſdiction over the Shepherd; they may with the ſame juſtice repeal the moſt Eſtabliſhed Laws of Nature, and invert the Right of the two former Relations, as of this latter; for this hath its Eſtabliſhment from the ſame God that the other have, and for Ends, at leaſt equally weighty, and momentous. This Power of their Spiritual Governours they

have no more Authority to deſtroy, than they have to vote down the Canon of Scripture, or to decree Sacrilege to be no ſin: 'Tis granted, that all Eccleſiaſtical Perſons, as they are Members of the State, are ſubject to its Authority; and that a Prieſt or Biſhop, may properly be a ſervant to the Magiſtrate, if he holds any Secular Employment under him; becauſe in this caſe he acts by a Commiſſion from the Civil Government; but this only concerns him as he is a Member of the State, and does not in the leaſt affect his Spiritual Capacity: The Power which reſults from that, flows from another Fountain; and is given by our Saviour himſelf, and therefore cannot be weakened or recall'd by any State-Conſtitution whatever. Men ſhould do well therefore to conſider, that as a Prince hath no reaſon to take it well, if the people ſhould look upon his Officers as their ſervants; ſo 'tis not over-reſpectfull to God Almighty to ſuppoſe his Miniſters ſtand in that inferiour Relation to thoſe they are concern'd with.

I ſhall now proceed to the 2d thing at firſt propounded, *viz.* to ſhow, that whatever fair expectations the Patron may have given the Prieſt, yet theſe are not ſufficient Grounds for an Imperious Carriage on the one hand, or a ſervile ſubmiſſion on the other.

1. This ſort of Deportment were unreaſonable, ſuppoſing the Patron had as full and abſolute

ſolute a right in Church-Preferment, as he hath in any other part of his Eſtate. For what can be a more ungenerous and ungentlemanly practice, than to require that a man ſhould reſign up his Liberty, and forfeit the priviledges of his Station, only upon the probability of receiving ſome ſort of conſideration for it afterwards? How unlike a Benefactour does he look who ſets an Exciſe upon his bare word, and clogs the expectation of future Advantage with preſent Inconvenience? Thus to anticipate the Revenues of a favour, is like taking Uſury for money before 'tis lent, which certainly is one of the worſt ſorts of extortion, becauſe here a man not only pays for that he hath not, but for that which poſſibly he may never have.

But 2ly, Let us ſuppoſe the Prieſt in actual poſſeſſion of ſome conſiderable Preferment, yet being 'tis pretended to be given, it ought certainly to come diſencumber'd from all Conditions which may abate the kindneſs of it. He that pretends to give, ſhould chiefly reſpect the Advantage of him to whom the Favour is granted. He ſhould demean himſelf towards the obliged party, as if the obligation had never been; that it may plainly appear, that his intention in conferring it, was diſintereſted; that he had no little Deſigns of Profit or State, to ſerve in it; but that it proceeded purely from a generous inclination to promote the Happineſs of another.

nother. Whereas on the contrary, to part with any thing out of a ſelfiſh Deſign, is an exchange, not a Gift, which when 'tis done by a Perſon of Eſtate, is an argument of a mean and mercenary ſpirit. But then to purſue a Benefit with ſupercilioufneſs and contempt, to expect a complyance with the moſt unreaſonable humours; to give upbraiding and contumelious ſigns of the dependance and unworthineſs of the Receiver; to require a man to relinquiſh the neceſſary Freedom of one of the moſt ſolemn and honourable Profeſſions; this turns an obligation into injury, and affront, and looks like a malicious trap ſet to catch a mans Reputation. Who that hath either Senſe or Honeſty would turn his Canonical Habit into a Livery, and make himſelf uſeleſs and ridiculous for the greateſt conſideration whatever? A worthy Perſon would ſcorn a Kingdom proffer'd upon ſuch diſhonourable terms.

3ly, If we put the caſe as 'tis determined by Law, this practice will appear ſtill more unreaſonable. 'Tis ſufficiently known, and were it not for the overgrown prejudices of ſome Perſons, it were ſuperfluous to mention, that the Patron is ſo far from having a full Propriety in Churh-Preferments, that his Right only conſiſts in a power to Nominate who ſhall enjoy them. Which very Nomination muſt be made within ſix Months, and fix't upon a Perſon Canonically qua-

qualified, otherwiſe 'tis wholly invalid. His Intereſt in Church Livings only enables him to give them away, not to keep them. He hath no power to enter upon any part of the Glebes, or Tithes, or ſo much as to ſequeſter the profits for the next Incumbent. He is only a Truſtee authorized under certain conditions, to diſpoſe of the Patrimony of the Church, which is ſettled upon it by as good Laws as any he holds his Eſtate by. That Right which he hath was originally granted in conſideration of works of extraordinary Piety, in building or endowing of Churches: which is a Title very few (except the King) can pretend to, either upon their own, or their Anceſtors accounts. From all which it appears, that the Patrons giving an Annuity out of his Eſtate, is a quite different thing from his Preſenting to a Living, and therefore his expectations of gratitude and obſervance, ſhould not be ſet ſo high in this latter caſe. For here neither Law, nor Religion allow the Donor to be a peny the better for what he diſpoſes of; he cannot detain the leaſt part of it without Injuſtice and Sacrilege, nor confer it upon exceptionable Perſons without breach of Fidelity.

The Truſt indeed is honourable and weighty, it being in the power of thoſe to whom 'tis committed to encourage Learning, and to provide the people with prudent, and conſcientious Guides: but then I muſt add, that it ought to be

be diſcharged accordingly, and that thoſe who do not chiefly aim at theſe Ends in the exerciſe of it, have little either of Conſcience or Honour in them.

We have reaſon to believe that when the Church gave this right of Preſentation to Lay-Patrons, (for that the Biſhops had originally the right of judging the Qualifications of Prieſts, and fixing them in their reſpective Cures, without being accountable to a *Quare impedit* for their refuſal of the peoples choice, might be made evident were it pertinent to the buſineſs in hand) When the Church I ſay parted with this Right, ſhe had no ſuſpicion of the degeneracy of after Ages; but imagined that the integrity, and conſcience, if not the Munificence of the firſt Patrons might have been tranſmitted to the Heirs, or Purchaſers of their Right. The Piety of thoſe times would have made it look uncharitable to have been apprehenſive of Reſignation Bonds, of forced Compoſitions, and Contracts for Farms, or Women. But ſome people have now learn'd to make bold with God Almighty, beyond the imagination, as well as the example of their Predeceſſors; and to be guilty of thoſe ſacrilegious Frauds, which by the late Proviſion of our Laws againſt ſome of them, ſeem not to have been ſo much as thought on, in thoſe more Primitive and Religious days.

And here in point of Charity I think my ſelf

ſelf obliged to deſire thoſe who are concern'd in the Rights of Patronage, to conſider before 'tis too late, how great a ſin it is to abuſe their Power; and through Covetouſneſs, or ſome other unwarrantable principle, to betray the Church, which hath in ſome meaſure made them her Guardian: It imports them very much to reflect how unworthy and unchriſtian it is to play upon the indigence or irreſolution of another; and take an advantage from the unfortunateneſs of his Condition or Temper, to oblige him to mean and ſinfull compliances! And what an open and undiſguiſed Affront it is to the Divine Majeſty, to endeavour to make his Miniſters cheap and inſignificant; both before, and after the conferring our pretended favours upon them. To create ſervile Dependances, and raiſe our private Grandeur upon the Endowments of Religion, is a perfect contradiction to the End and deſign of them. This makes the Church contemptible by the ſtrength of her own Revenues, and cauſes the Monuments of our Fore-fathers Piety to be inſtrumental in undermining, and expoſing that Faith they thereby intended to ſecure and advance: which whoſoever is guilty of, he may be aſſured he hath a right to the Imprecations, as well as the Patronage of the firſt Endowers of Churches, which dreadfull Legacy they were generally very carefull to ſettle upon ſuch irreligious Poſterity. *Spelman de non temerand. Eccl.*

In ſhort, to'proſtitute ſo ſacred a Truſt as this is, to pride and ambition, is in effect to ſacrifice to the Devil with that which is conſecrated to God Almighty, and looks like a more provoking impiety, than *Belſhazzer's* debauching to the Honour of his Idols, in the Veſſels of the Temple, *Dan.* 5. 3, 4. for here is not only an abuſe of Holy things but perſons too, and God is diſhonoured in thoſe that Repreſent him upon a moſt ſolemn and important account.

I ſhall now at laſt crave leave to deſire thoſe of the Clergy, who are engaged in the Families of Secular Perſons (for I mean no other) to reflect of what ill conſequence it is to Religion for them not to aſſert their Office in a prudent defenſible way: and how cheap in their perſons, and unſucceſsfull in their Employment, they muſt neceſſarily be, if they betray the priviledges of their Function, by ſervile compliance and flattery. People will be apt to imagine (and not without reaſon) that thoſe who will cringe below the gravity of their Character, to gain a little of this world, can ſcarce have any great and Religious apprehenſions of the other. Overmuch Ceremony in a Clergyman is frequently miſinterpreted, and ſuppoſed to proceed not from his Breeding or Humility, but from a conſciouſneſs of his meanneſs; and others are willing to allow him ſo much ſenſe, as to be a competent judge of his own inconſide-

ſiderableneſs; and ſince he confeſſes himſelf contemptible by his carriage, they think it but juſt to treat him accordingly. For Men of Figure, excepting thoſe who are very underſtanding and Religious, are apt to have miſapprehenſions conveyed into them by over-proportioned reſpect; and to imagine the Diſtance between him that gives it, and themſelves, to be much greater than really it is. Since therefore as things ſtand, there is ſome danger leſt Churchmen ſhould complement away the uſefulneſs and Authority of their calling; they would do well to decline ſuperlative obſervance, for fear they give others a wrong notion of their Employ, or be thought to have *Mens perſons in admiration becauſe of advantage.* It would be no more than requiſite, if they would reſerve their Duty for their King, their Biſhop and their Parents, and expreſs their gratitude to their Patrons in Language leſs lyable to miſconſtruction, and more proper to the Relation between them. For as they ſhould not be unwilling to own the Diſtinctions which the Kings Laws have made, as they ought to make ſome particular acknowledgements for the favours, and civilities of thoſe they are more immediately concern'd with, and by inoffenſive and agreeable converſation, prevent all reaſonable ſuſpicion of their being diſpleas'd with the ſuperiour Quality, or Fortune of others; So likewiſe are they obliged not to be ſo officiouſly, or

rather paraſitically mindfull of the Condition of any Perſon, as wholly to be forgetfull of their own. For notwithſtanding the diſadvantages they may ſometimes happen to come into the world with; the Conſtitution of the Government hath ſet them upon the ſame Level with the inferiour Gentry, as a reward of their Education, and out of regard to their Function: Now that the Laws were not Prieſt-ridden and ſuperſtitiouſly laviſh of their Honour in this caſe might, were it neceſſary, be abundantly proved from the reaſon of the thing, and the general practice of other Countries, both with reſpect to ancient and modern times. Theſe priviledges therefore being confer'd upon juſt and publick accounts, a man is ſometimes bound to maintain; and to ſurrender them up to the ſuperciliouſneſs of every aſſuming or ignorant Pretender, is a Reflection upon the wiſdom, and ingratitude to the Religious Bounty of thoſe Kings who granted them: and which is worſe, a Churchman by making himſelf contemptible hath parted with his power of doing good; and conſequently diſappointed the great End of his Calling. Whereas without doubt 'tis part of the deſign of theſe priviledges to exact a ſutable Reſolution and preſence of mind in thoſe that have them, that ſo their ſpirit being raiſed up to their civil ſtation, their character and deportment may be the better proportioned, and their actions keep a truer

truer decorum with the Nature of their Office; that they might not be overawed, and almoſt ſtruck dumb with the glitterings of Title, or Fortune; but retain a gracefull Freedom in converſation, neither Idolizing Greatneſs, nor neglecting it. The intention of the Laws in diſtinguiſhing the Clergy from the Vulgar, beſides the conſideration of their Merit; was to put them into a better Capacity to maintain the Honour and Intereſt of Religion among all ſorts of Perſons; that the rich as well as the poor might be advantaged by their Miniſtery, and when Perſons of Condition were to be told of their faults, the Prieſt might be fortified with a convenient courage to give the reproof, and the others diſpos'd to receive it without diſguſt and impatience. Now to be ready upon all occaſions to reſent any diſhonour done to Religion with a prudent gravity and aſſurance, carries ſuch a noble Air of greatneſs & undeſigning honeſty in it, that it forces a ſecret Veneration from Enemies themſelves; & though a man may happen to be unjuſtly hated for ſpeaking unacceptable truths, yet he is ſure never to be deſpiſed. Whereas a diffident and unſupported behaviour in a Clergyman, is often ſuppos'd to proceed from ignoble qualities, and conſequently will be ſure to weaken the force of his publick Inſtructions; it being natural for Ill men eſpecially, to diſregard, if not to deride the admonitions of thoſe they

believe

believe are afraid of them; and he that cannot talk without concern before a Sinner of Quality any where but in the Pulpit, might almoſt as good ſay nothing to him there. For if a Churchmans converſation be ſervile and deſigning all the Week, his appearing with a new Set of Notions upon the Sunday, will be interpreted only a formal compliance with his Profeſſion: His preſſing thoſe Doctrines which his Practice contradicts, will ſignifie little either to his own advantage, or theirs that hear him: For though men ought to mind what is ſaid, and not who ſays it; yet the prejudices of the generality are ſuch, that a good cauſe uſually ſuffers very much when 'tis pleaded by an improper and exceptionable Advocate: How fulſome an Entertainment is it to hear a Coward harang upon Valour, or a Covetous Miſer preach up contempt of the world? The man might better have ſpared his Rhetorick; for his commending thoſe good Qualities, he neither hath the honeſty, or courage to be Maſter of, is in effect but a Satyr upon himſelf, and ſerves only to make him more deſpicable and ridiculous; and which is worſe, the ſecret diſdain the Audience hath for ſuch a Panegyriſt, often inſenſibly ſlides from his Perſon to his ſubject; which makes his exhortation nauſeous, & helps to bring Vertue it ſelf into Diſgrace.

If it be objected that the poverty of ſome of the Clergy forces them to ſuppreſs their ſentiments

ments in ſome things, & to ſuffer whatever an Encroaching Spirit ſhall think fit to put upon them: To this I anſwer, that the temptation to this ſin ought to have been prevented before their going into Holy Orders: For thoſe who cannot be ſupplied with a competent Fortune by themſelves, their Relations, or at leaſt by ſome creditable independent Preferment, had much better chooſe ſome other inferiour Employment, than expoſe themſelves to ſuch apparent danger in this: But if their own or their Friends imprudence, hath ſent them unprovided into the Church, 'tis more reputable, conſcientious, & to a generous mind, more eaſie too, to ſubmit to the inconveniencies of their own poverty, than to the Pride of others; and to prefer a homely, unornamented Liberty, to a ſplendid Servitude. And as for thoſe (if there be any ſuch) who do not diſcharge their Office with that plainneſs, & diſcreetly managed Reſolution which God and the Church expects from them; it will not be improper to remind them of what Mr *Herbert* hath written upon this occaſion, *Country Parſon p.* 5. where he tells us, "That ſuch perſons "wrong the Prieſthood, neglect their duty, and "ſhall be ſo far from that which they ſeek by "their overſubmiſſiveneſs and cringing, that they "ſhall ever be deſpiſed. Indeed they have no reaſon to expect any better Uſage; for as Flattery is deſervedly accounted one of the moſt contemptible Vices, ſo a Clergyman when he is guilty of it is the worſt of Flatterers. To which we may add

that

that 'tis hard to conceive how the Oath againſt Simony can be fairly taken by ſuch perſons; for certainly he that purchaſes his Preferment with the prevarication of his Office, does no leſs contradict the deſign of this Oath, then if he had paid down the full value in money for it: He that hath barter'd away his Freedom and Uſefulneſs, (and as much as in him lies the Reputation of his Order) cannot in any reaſonable conſtruction be ſaid to be Preſented *Gratis*.

Thoſe therefore who are this way concern'd, ſhould do well to conſider how mean it is to be overawed, and how mercenary, to be bribed into an Omiſſion of their Duty! What a ſordid and criminal perfidiouſneſs is it, to betray the Honour of their Function, and the Happineſs of their Charge, *For handfulls of barley and pieces of bread?* Ezek. 13. How ill do they Repreſent the God of Faithfulneſs and Truth; who either by verbal or ſilent Flattery, deceive men into a falſe perſwaſion of ſecurity, and diſſemble their apprehenſions of danger, when the miſtake is likely to prove Fatal to thoſe that lie under it? Can they that pretend (and that truly) a Commiſſion from our Bleſſed Saviour, That Good Shepherd, *who laid down his Life for the Sheep*; Can they have ſo little Charity for the Souls of Men, as to let them miſcarry out of Ceremony and Reſpect, and rather venture their being damn'd than diſobliged? How ſuch a Treacherous Obſervance will be look'd upon in the Great Day of Accounts, is not difficult to foretell, were it not too ſad an Argument to dilate upon: However ſomething of the Guilt of it may be conceived by a remarkable Sentence of the forementioned Author, *p. 6.* which ſeems to be no leſs true than ſevere. "They (ſays he) who for "the hope of Promotion, neglect any neceſſary Admoni- "tion or Reproof, ſell, with *Judas*, their Lord and Maſter.

FINIS.